

From the Hingham Patriotic Church, Ministry, and Sabbath Convention.

The third session of this Convention commenced at the Clarendon Street Chapel in Boston on Tuesday last, to discuss the subject of the *Church*. The first resolution offered for discussion was the following:

Resolved, That the church, as at present existing, is a divine institution, ordained of God, and which all men are in duty bound to sustain.

Before any debate was had upon this resolution, the following was offered as a substitute:

Resolved, That the true church of Christ consists of those only who have the spirit of Christ, and who exhibit this spirit in their labors to renew us from the world.

A few remarks in support of this proposition, a motion was made by W. L. Garrison to lay aside both the preceding resolutions, and to substitute the following:

Resolved, That the true church is independent of all human organizations, creeds, or compact.

Resolved, That it is not in the province of any man, or any body of men, to admit to, or exclude from the church, any one who is created in the divine image.

Resolved, That it is no where enjoined as a religious duty, or as its apostles, upon any man, that he should convert himself with any association, by whatever name called; but all are left to act singly, or in conjunction with others, according to their own free choice.

And now the debate commenced in earnest; the fire being fairly kindled, all hearts were warmed, all tongues sounded, and all began to speak the spirit of the rising generation, and leave our sentiments a legacy to the posterity. In view of which, it is indispensable upon us to continue to protest against every scheme of extraction.

Resolved, We deem it essential that the important subjects of education, temperance and economy, should have our united action and support; that we ought to encourage agricultural pursuits and the mechanical arts among our people; and also the establishment of manual labor schools wherever it may be practicable.

3d. We further deem it essential that we should consider the propriety of petitioning Congress for a grant of public land, to be open for all who may settle upon it for agricultural and other purposes.

4th. As the first section of the fourth article of the Constitution of the United States says, "that the people of each State shall have free ingress to and from any other State," the enjoyment of which we are denied—as our fathers have fought and died for the freedom of the country, and our people have never been backward in rendering their services for common good, we feel such treatment, and many others of a similar nature, as national grievances, and hold that they should speak of them in a national capacity.

Lastly, We believe that the colored population of the United States ought freely to express their sentiments in regard to their rights and privileges as freemen of this country.

Such are some of the prominent points which we would recommend to the consideration of our brethren; hoping that they may see in them something worthy of support, and that all who feel an interest in their own welfare, and have the magnanimity to exert themselves for the common good and for posterity, will show themselves worthy of noble daring, and speak out, urging the necessity of a National Convention.

When, fellow-citizens, we look around, and view the immense number of our care-worn people scattered over this spacious country, and contemplate that not one of the vast thousands is admitted to a full share of the privileges and immunities enjoyed by the most prodigal white man—when we further contemplate the unnumbered young who are growing up to fill the places of their fathers, we stoped at the head of Island No. 64, whereupon the Sheriff, three more persons from there, and one from the head of Island No. 66, went along with him to assist in taking Hugh Tully and his accomplices; and after they were taken, they (the four men) returned up on this side to their houses, leaving nineteen prisoners bound, in the custody of the Sheriff and his posse, at Lumsford's landing, at the head of No. 68, whence the Sheriff proceeded with his prisoners to the mouth of Stoke's bayou on the head opposite Island No. 69, where an alteration took place between the Sheriff and his mob about the manner of disposing of their prisoners, when the legal process was wrested from the Sheriff by force, and he and part of his posse, citizens of Coahoma county, were compelled to leave the place, and his prisoners in the hands of a lawless mob, who, by this time, had seized two more men as culprits, at Mr. Hunnington's, on the Mississippi side of the river, about three miles below.

The principal men who headed the mob were, H. M. Neal, Chas. B. Harrod, J. W. Lovell, W. L. Hunnington, Jos. McCloy, Daniel Richmond, and Squire (two brothers of the same name); Keats, McNeil's overseer; Mr. Parker, & Mr. Turner and his two sons, John and Simon. These composed others to join them whose names are known.

After deliberating some time on the course to pursue, they took all the prisoners but eight, whose names are Hugh Tully, Hugh Elion, Joseph Merritt, Andrew McLaughlin, Liphus Kingston, Joseph Cotton, Hunter, (the boy's son-in-law) and a man by the name of Pollock, (whom they left in the boat) on shore, to the bridge on the county road, where they whipped some of them and turned them loose; and then the mob returned to the boat in which were the eight remaining prisoners, and rowed it out from shore and threw them overboard, bound hand and foot, and drowned the whole of them. Since which time, the same men mentioned before as the leaders of the mob, have collected a band of drunken outlaws, and are now patrolling the country, riding up and down, burning houses, and committing outrages upon those of the inhabitants that did not join them in their acts of villainy. They have plundered many away from their houses, and lands, and plucked their goods, dividing the spoils, setting them up for mock executions, and distributing the proceeds among themselves, after the manner of freebooters.

They have written several letters to some of the most respectable citizens of Dosh and Phillips counties, in this State, even to Judge Lucy, Associate Chief Justice of the State of Arkansas, threatening them with death if they should attempt to demand justice, or even complain of the outrage, or in any way attempt to expose them in their crimes. All along the river, the people are apprehensive of nightly attacks from the murderers, who have twice crossed the river to execute their threats, but found that the citizens were too much on the alert, and had assembled for mutual defense. On one occasion, however, they burned a house in which there was nobody but a woman and her child. Many of these men, who are engaged in this marauding horde, are before the meeting, and nominally the subject of discussion till Wednesday afternoon, when we came away; a vote was then passed to continue the session through another day. To write off all the queer things we heard through the day and a half that we were there, would be altogether too great a labor; and we can tell some of them; therefore we conclude with saying, as the advertisements do, 'for further particulars, inquire at this office.'

From the Boston Post.

Another Reform Convention.

The Convention called at the Clarendon-street Chapel, for the discussion of the Christian Sabbath, Church, and Ministry, closed its session last night. We intended to have given our readers an abstract of its proceedings, but other topics, which seemed to us of more importance, and which have a stronger claim upon our columns, have prevented us.

Thursday, at noon, the Convention suspended its proceedings for a while, to allow another meeting to take place, for the purpose of considering the propriety of calling, at some time hereafter, a Convention to discuss the authority of the Bible. This meeting was organized by the choice of Edmund Quincy as Chairman, and Christopher Greene as Secretary. N. Nathanial Whiting then proposed the resolution:

Resolved, That it is expedient to hold a Convention to consider the authority of the scriptures, and the extent of their obligation on men.

This resolution was supported by A. Bronson Alcott, in a speech of great length, in which the claims of the scriptures as an oracle of divine wisdom were treated with little consideration or respect. He told the world seemed to think that that was but one scripture, and that Christians have got it; but he hoped that a Bible would soon appear which would do some justice to the thoughts of men—in which the inspirations of all men, in all ages, would be recorded—and in which Confucius and Jesus Christ might be found saying the same things. The church, in its present position, he said, deals in old clothes—it is but an old clothes man, a Jew—deals in the cast off garments of a Jew, and is peddling at the shop of old clothes of Jesus of Nazareth? He hoped the Convention to be called would show the difference between a soul and its clothing. The spell of the name of Jesus, he thought, would soon be broken—but the fact, (his doctrine) would remain. They were good, but they were not all, and it would be strange if the world, with all the light and learning which it had received since his day, was not capable of producing something better. After much more like this, Mr. Alcott concluded by calling upon editors, the chroniclers of the times, if they could not find time to trust, to be present at the Convention and to report its proceedings, for it would be the great end of the age.

Abigail Folson hoped that, should a Convention like the one proposed be called, all who attended it would be allowed to speak their thoughts, free from all restraint.

The resolution was then carried unanimously, and the following persons were appointed a committee to call the Convention at such time as might seem to them most expedient: Ralph Waldo Emerson, A. Bronson Alcott, Maria W. Chapman, Theodore Parker, and Edmund Quincy.

The meeting then adjourned. It is understood that the contemplated Convention will assemble during the winter, or early in the spring.

Just. Mr. David How has recovered \$2500 of the New York corporation, for injuries sustained by him, by being thrown from his wagon while driving home in the evening. The overturn was caused by a pile of earth, thrown out of a well, and left in the street without a beacon light.

National Convention.

A Committee of twenty-four was appointed by the colored citizens of Philadelphia, in public meeting assembled, August 23d, 1841, for the purpose of calling a Convention of the colored people of these United States. The Committee, in order to carry out the object of their appointment, have deemed it necessary to make their brethren at large acquainted with some of the many points whereupon they conceive it to be essential, for us to meet in a national capacity; and hoping that our fellow-citizens generally will approve of some one, or two, or all of the different points, and feel themselves morally and politically bound, by the ties of common proscriptive, of philanthropy to the living, and their responsibility to posterity, to urge upon each other the views of this Committee; and the utility of meeting in general Convention; to canvass our many deprivations, and give vent to our feelings as men who feel oppression, and have the magnanimity to speak men wishing to be free. Some of our views are 1st.

It is essential that our whole people should understand the views of each other relative to our determination of remaining within, or our remotest view of ever leaving the jurisdiction of the United States.

If we are determined to remain in the country of our birth, it is our duty to implant the same in the minds of the rising generation, and leave our sentiments a legacy to the posterity. In view of which, it is indispensable upon us to continue to protest against every scheme of extraction.

2d. We deem it essential that the important subjects of education, temperance and economy, should have our united action and support; that we ought to encourage agricultural pursuits and the mechanical arts among our people; and also the establishment of manual labor schools wherever it may be practicable.

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James Needham, Chairman. H. V. Miller, Secretary.

Robert C. Gordon, Jr., John C. Bowers, John Lewis, Dr. J. C. Jackson, James McCrummell, Samuel Van Brackle, Stephen A. Smith, John G. Dutton, John L. Hart, Benjamin Pascall, Frederick A. Hinton, Robert B. Ayres, Isaac J. White, JAMES NEEDHAM, Chairman. H. V. Miller, Secretary.

From the Oberlin Evangelist. The Imprisoned Students. Extraordinary Case.

PALEYA—JAIL, Mo. Sept. 15th, 1841. DEAR BROTHERS—It doth seem strange to you, to see my letter dated as above—and strange it would be, had not our Saviour, more than eighteen hundred years ago, said, "Behold, the devil shall cast some of you into prison; that ye may be tried"—and did we not remember that the apostles, and thousands of the ancient Christians, were cast into prison, "for the name of Jesus," and "for conscience toward God?" Remembering these things, it is not strange that the devil should even now cast God's little children into prison. We are told, "that we are to expect tribulations, we must enter into the kingdom of God;" and all who live in the kingdom of Christ shall suffer persecution"—yea, the very teeth of hell.

DEAR FRIENDS—We are to go to the trial of the Oberlin students, and I am anxious to know what you think of the case.

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POETRY.

For the Liberator.

TO A CHILD ASLEEP IN THE TWILIGHT.

Sleep on! for the solemn twilight hour
Hath not o'er thy spirit a witching power?
Sleep! for the fancies which haunt in, breast,
Carry no pang to thy dreamless rest.
Memory breathes no woe o'er thee—
Stern will her smile in the future be;
And do—, and dreary the doubt she flings
And all our cherished and beautiful things.

I wander forth with a weight of woe,
More weary and lonely than words can show;
And the spirits who rule, with gentleways,
At the holy hour of the close of day,
Gives a soothin' influence o'er my soul,
As I yield myself to their sweet consol;
And the very air is with healing fragrance—
Thou art unwounded, and needest not.

Ay, sleep! for thoes never again wile be;
In the shadowy Future, such rest fit thee:
Oh! many a day, in the after years,
When thine eyes are filled with departing tears;
When thy pillow pressed by a fevered brow,
Worn by the anguish which none may know;
Thou wilt look with regret on the moments fled,
When thy tears were forgotten as soon as shed;
And were not wrung from a burning eye,
By a bitter and hopeless agony.

Yes, sleep! the witness who watches thee now,
Will sustain thee in all the impending woe;
And the bitter lessons experience brings,
Of the bright which lies on all earthly things,
Will turn from these troubled paths away,
And guide to a brighter and holier day;
And that such may their hallowed influence be,
Is the fervent prayer I would breathe for thee.

From the Vermont Telegraph.

THE COLD WATER ARMY.

By W. G. BROWN.

There's a banner white to the free winds flung,
And under its folds, so gaudy and young,
Are gathering swift at the trumpet call,
The Merchant, Mechanic, Priest, People and all,
The Quaker in drab, and the Farmer in blue,
All rush to the rescue with shout and halloo!

From the land of the Shamrock, the thistle and rose,
Where the green Isles on Ocean's soft bosom repose,
To the land of the West, hath a call been sent forth,
Till echoed and rung from the hills of the North—
Ho! come to the rescue; the war hath begun,
There's a foe to be slain, and a field to be won!

But who is the foe that we battle to-day?
Hath the old British lion again come to slay?

No; the riper we're nourished when wounded to death,
The bosom that warmed it when cold on the heart,
Till a world it hath beggared and murdered at will—
So we battle to-day with the 'worn of the earth.'

See! they hasten to the conflict from hamlet and shed,
Wife, maiden and mother just leaving the dead
That the folds of the serpent hath circled and crushed,
And torn from their bosoms to lay in the dust—
And e'en from his death-couch the wounded hath sprung,

With his heel on the monster all bleeding and stung.
And under those banner-folds, stainless and fair,
Youth, manhood and age from all nations are there—
While their parched lips are quaffing the cold water free,

That the 'Molo' they've worshipped is worthy of death.'

Bennington, Oct. 24.

CONSOLATIONS OF RELIGION TO THE POOR.

There is a mourner, and her heart is broken;
She is a widow; she is old and poor;
Her only hope is in that sacred token
Of peaceful happiness when life is o'er;
She asks not wealth nor pleasure, begs no more
Than Heaven's delightful volume, and the sight
Of her Redeemer. Sceptics, would you pour
Your blinding vials on her head, and blight
Sharon's sweet rose, that bloom and charms her be-
ing's night?

She lives in her afflictions; for the grave
Has closed upon her husband, children; all
Her hopes are with the arm she trusts, will save
Her treasured jewels; though her views are full
Though she has never mounted high, to fall
And writhe in her debasement, yet the spring
Of her tender, teeth feelings cannot pall
Her unperverted palate, but will bring
A joy without regret, a bliss that has no sting.

Even as a fountain, whose unsullied wave
Wells in the pathless valley, flowing o'er
With silent waters, kissing, as they leave,
The pebbles with light rippling, and the shore
Of matted grass and flowers,—so softly pour
The breathings of her bosom, when she prays,
Low-bowed before her Maker; and then more
She muses on the griefs of former days;
Her full heart melts, and flows in Heaven's dissolving
rays.

And faith can see a new world, and the eyes
Of saints look pity on her; Death will come—
A few short moments over, and the prize
Of peace eternal waits her, and the tomb
Becomes her fondest pillow; all its gloom
Is scattered. What a meeting there will be
To her and all she loved here! and the bloom
Of new life from those cheeks shall never flee:
Theirs is the health which lasts through all eternity.

TO CINCINNATI.

On reading of the shameful inefficiency and
tempting profligacy of her civil authorities, during the
recent outbreak of mob violence against her colored
citizens and the abolitionists.

By WILLIAM H. BEVERLY.

So, thou hast bowed with vassal knee and neck,
To pander meanly to the tyrant's lust,
And in thy degradation licked the dust,
And flung away thy manhood, at their beck
Who rob the poor, and by oppression build
Their stately dwellings. Infamy and thou
Henceforth are wed!—and on thy craven bough
Baseness is stamped, and shame and crime hath filled
Thy cup of trembling to the brim! How soon,
How deeply fallen! Slave of slaves! Poltroon!

Sold to the south!—the negro-whipper's bound!
Such henceforth be thy titles!—they are earned,
By deeds for which thy memory shall be spurned,
While truth and justice upon earth are found!

'Queen city,' quotha?—yea, thou art a QUEEN!
A prostitute for hire—self-sold to shame—
Debased—defiled—polluted—till thy name
Is but a synonyme for all that's mean,

Or foul on earth, or false in deepest hell!
The bloated scuth—thy master—gave the word,
And thou didst crouch!—Oh baseness most abhorred!

Oh degradation without parallel!

How will thy sons' cheeks crimson when they hear
The story of thy shame!—and turn away

To hide the blush, or dash the indignant tear
From the hot eye!—and excrete the day

That saw thy honor, virtue, courage, sold
To southern bullies for their stolen gold!

TRUTH AND ERROR.

While error skims along below,
In fearful, hot pursuit,

Truth stops to reason—thus is slow—
But takes deep, lasting root.

NON-RESISTANCE.

Progress of the Cause—Condition of the Country—the Presidential Election, &c.

Extracts from the Third Annual Report of the New-England Non-Resistance Society.

The Executive Committee of the New-England Non-Resistance Society present their Third Annual Report to the Society, in the spirit of conscious rectitude, and of devout thanksgiving to the God of peace. The success which has attended the dissemination of the non-resistance principles, during the past year, has surpassed their most sanguine expectations. When those principles were first promulgated by the Society, they excited general ridicule, and subjected their advocates to scorn and contempt. A very perceptible change has already taken place in the feelings and conduct of multitudes, on this subject. They dare not any longer act, the part of scoffers; their mirthfulness has given place to serious reflection; their disbelief, if not entirely removed, is marked by an honest spirit of inquiry; and, so far from regarding the non-resistance enterprise as wild and chimerical, they are becoming deeply convinced, that the forgiveness of enemies is essential to Christian character. How many have been added to the ranks of non-resistants, by the profession, that they are satisfied that the number is very considerable. A large portion of the public has marked the lubrications of the newspaper press, in relation to our holy cause. The pulpit, too, though it is still very generally hostile in spirit, is becoming more cautious and less confident in its attacks upon our principles and measures. Few persons can be found, either among the clergy or laity, who are disposed to enter the arena of discussion, in opposition to the friends of non-resistance. These facts are full of encouragement, and strikingly confirm the declaration of holy writ, that, in a righteous cause, 'one shall chase a thousand, and two put ten thousand to flight.'

In their Declaration of Independence, the American people declare it to be a self-evident truth, that 'the Creator has endowed every man with an inalienable right to liberty': yet they hold in unmitigated bondage two millions and a half of human beings! In that same declaration,—to the support of which they annually pledge their lives, fortunes, and their sacred honor,—they also declare it to be a self-evident truth, that the right to life is equally 'inalienable'; yet they do not hesitate to hang and shoot human beings, or to engage in murderous hostilities against a foreign country, whenever they deem such an act necessary! Thus do they proclaim themselves to be liars and hypocrites: for if the right to life and liberty be inalienable, how dare they treat it as a marketable commodity? Let them no longer deserve these epithets, either by openly discarding the Declaration of Independence, or else by abolishing capital punishments, disbanding their military and naval forces, and proclaiming liberty to all who are in bondage.

The cause of peace has met with a very serious loss in the death of WILLIAM LADY, whose exertions

to promote it will be felt to the latest generations, and whose memory will ever be cherished by the friends of humanity.

Since the last anniversary of this Society, the labors of its General Agent, HENRY C. WRIGHT, have been indefatigable in the promulgation of the principles of non-resistance. Our Committee have not attempted to mark out for him any particular field in which to sow the good seed; for remembering that 'field is the world,' and that in no part of it can labor be unprofitable, they have deemed it best that he should scatter the seed broadcast, with a liberal hand. Accordingly, he has addressed many appeals to the people in Massachusetts, New-Hampshire, Vermont, Connecticut, New-York and Pennsylvania; and wherever he has been called to encounter the same prejudices, and meet the same objections, to expose the same misrepresentations, to unmash the same disillusions, and to experience the same rebuffs. Every where, too, he has met with redoubled spirits, 'of whom the world is not worthy,' and who have cordially extended to him the right hand of christian fellowship. In all his trials,—and they have been manifold,—he has behaved with exemplary meekness and patience, and allowed none of these things to move him from his high and holy purpose. He has faithfully recorded, from time to time, in the columns of the Non-Resistant, the details of his great mission, and the vicissitudes through which he has been called to pass. With a very few exceptions, he still finds the most active and malevolent opposers of the non-resistance enterprise among the clergy. They hedge up his way by calumny, by deception, by spiritual usurpation; and evince a determination to prevent, if possible, any who are under their influence from reading or hearing any thing on this subject, except what is for the arrangement of their own convenience. It is gratifying to know that, in proportion to the opposition which they make, is the curiosity of the people excited to ascertain, from the right source, what are the real principles, doctrines and purposes of the despised and calumniated non-resistants; and that the sorcery spell of priest-craft, and the galling chains of sectarianism, are fast losing their hold upon the human mind.

In conclusion—the Committee would adopt the language of a transatlantic writer, for the encouragement of all who are aiming to overcome the world:

'The doctrine of peace is eminently the doctrine of faith; for when can faith be in such lively exercise

as when the Assyrian is in the land, and Israel is without arms? Some trust in chariots, and some in horses; but we trust in the name of our God.'

We will remember that name, not to make it a watch-word for the battle; not, though, to give a deeper intimation to the war-whoop; not to marshal, by its awful spell, the multitudinous chivalry to deeds of prowess; but, in the humble trust of Christians, we will sit still while the war is not around us, and in every pause of the onset we will preach Jesus Christ and him crucified: Jesus the humble, the enduring, the suffering, the afflicting, the friend and helper of the poor, the liberator of prisoners, the restorer of paths to dwell in, the repainer of the breach, the prince of peace, of the increase of whose government and peace there shall be no end.

We will show that the gospel is the light of the new creation; that it has maxims, doctrines, and ideas; that it has the sceptre of a new king, and that all old things are to fade away before the brightness of his glory. We will shew that war is 'the gross darkness of the people,' the strength of satan, the life and quickness of all the evil done under the sun. We will illustrate the principles of the new creation, and never more than when we have done.

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